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Spearhead

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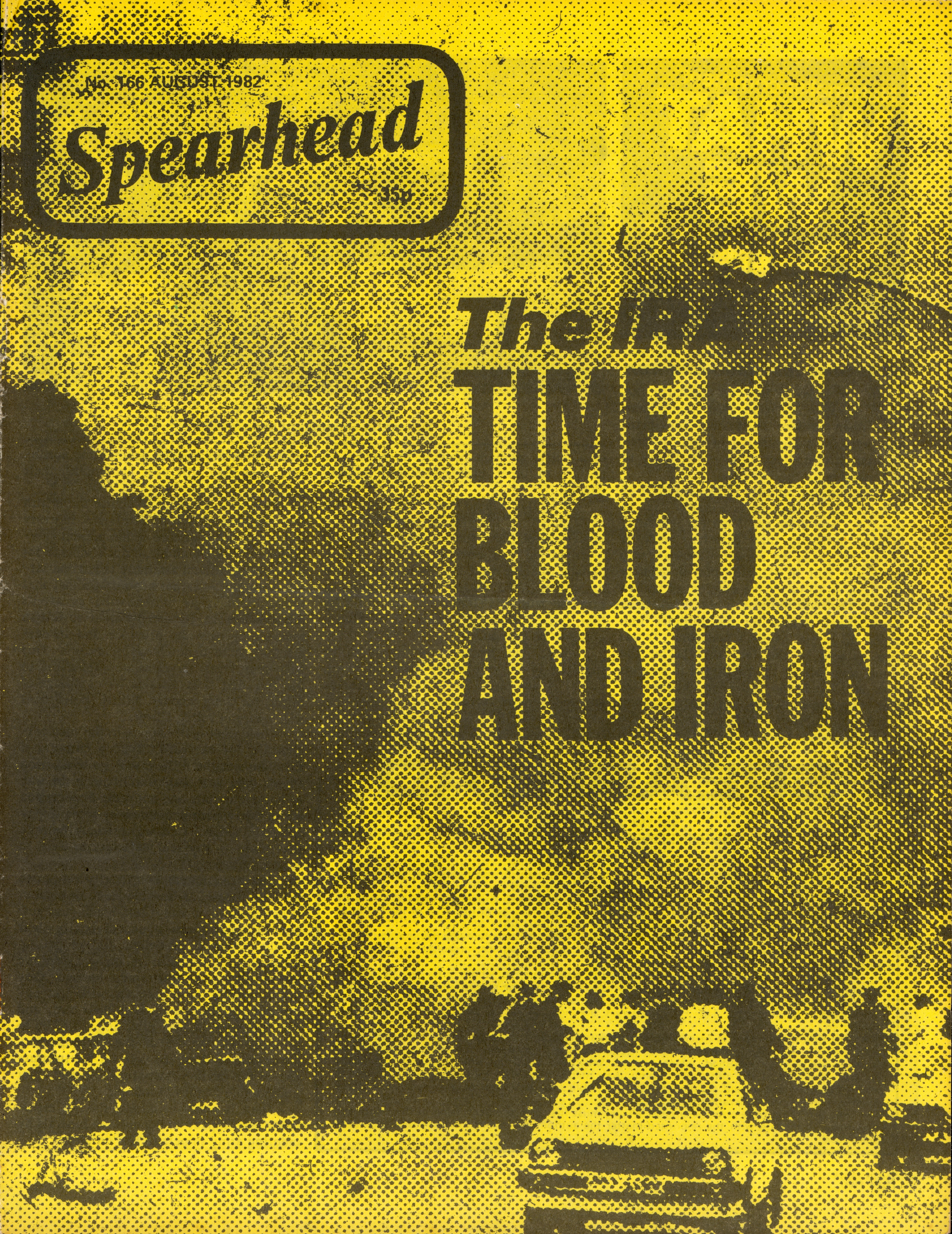
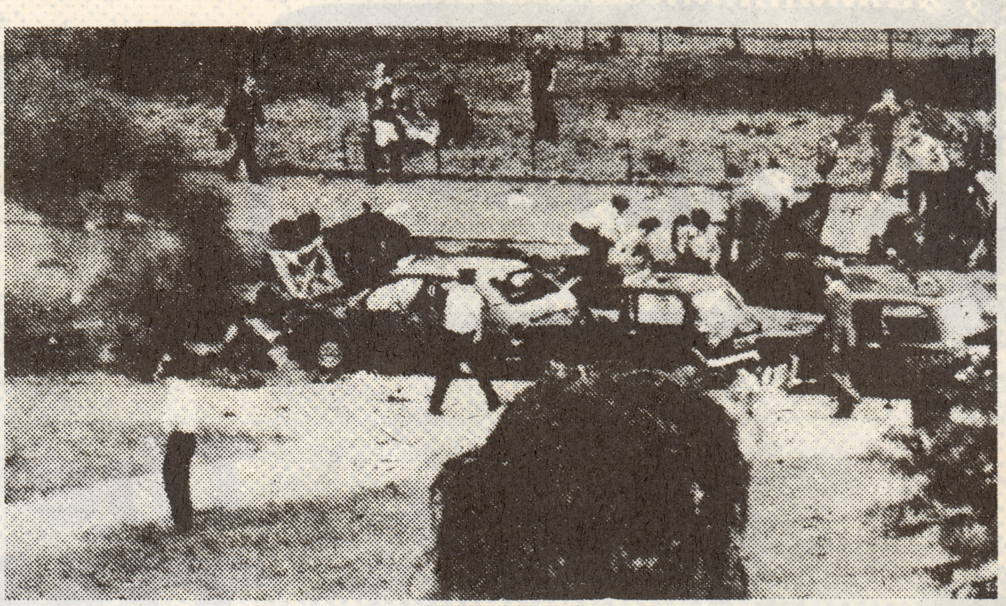


The IRA
TIME FOR BLOOD AND IRON

Nationalist comment

WHAT WE THINK

on the month's news



CARNAGE IN LONDON
Reward for Government pussyfooting

IRA: time for blood and iron

In the wake of the two appalling IRA bomb outrages in London last month there have been strident calls from politicians and press for a tightening of security precautions within those areas most likely to offer targets for the bombers.

Whether our security in this regard is as efficient as it could be is a matter open to question, and there are doubtless persons of greater authority than ourselves when it comes to giving an answer. We can only comment that in all questions of security we have to allow for the element of human error. This was evident in the break-in at Buckingham Palace by the intruder who ended up in the Queen's bedroom. It was also evident in the fact that before the bomb went off in the bandstand in Regents Park that bandstand had been checked for that very eventuality but obviously not checked carefully enough. Doubtless the security officer responsible was in too much of a hurry, perhaps because he needed to get on to other places requiring security checks.

Certainly, where there has been gross negligence by individuals responsible for security those individuals should be severely reprimanded and possibly sacked, but we cannot imagine that the Government, just by waving some magic wand, is going to dispense with this element of human frailty that causes security lapses; it is always going to be present.

Where the Government stands to be indicted is on an entirely different level. So far it has failed completely to provide any evidence of its real determination both to destroy the IRA and to render its activities fruitless, thus removing from the hopes of the bombers and the gunmen the possibility that they will ever accomplish their aim.

That aim remains of course the British abandonment of Northern Ireland. In every move and every gesture of the present Government — of which Mr. Prior's scheme for a Northern Ireland assembly is just the latest example — it has been shown that that Government is as half-hearted as all its predecessors in its commitment to British sovereignty over the province and its determination to oppose Republicanism. This half-heartedness serves as a constant hint to the IRA that if it sustains its campaign of terror for long enough British politicians will weary of ruling Ulster.

Then what wi'l happen to the men responsible for the latest London outrages if they are caught? They will go to a prison where they will want for little in the way of home comforts and enjoy the expectation of an early parole granted by some sloppy 'liberal' judge. Can we seriously believe that there is any real deterrent to them in such a situation?

The Government continually refuses to do what it should be able to do to reduce, if not bring to an end, these bomb outrages. First it could make it unequivocally clear to the terrorists that their aim of getting Britain out of Northern Ireland was destined for all time to be frustrated. Second, they could react to those terrorists with a savagery and ruthlessness equal to their own, and the first step in that direction would be to persuade the whole of the Parliamentary Conservative Party to vote for the institution of the death penalty for these and other comparable crimes of murder.

Then it could eliminate the IRA criminals who appear at Republican funerals by ordering army snipers to fire on them.

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Britain needs, in other words, a policy of blood and iron to deal with the IRA thugs, not a continuation of the present pathetic soft-shoe shuffle.

Atrocity in Lebanon

Britain's Jewish community, according to The Sunday Telegraph (July 11th), is engaged in an energetic campaign to win the support of the British public for Israel's orgy of destruction in the Lebanon, and as part of this some Jews are drawing a parallel between Israeli action in the Lebanon and British action in the Falkland Islands.

The parallel is in fact a singularly inappropriate one. The population of the Falklands is wholly British. The islands have been a British possession for a century and a half and no non-British people now living have been uprooted and dispossessed to make way for the British inhabitants.

The territory now marked on the map as Israel, in contrast, has been stolen from its original inhabitants, the Palestinians, many thousands of whom have been forced to be exiled from the homelands they and their ancestors occupied for many centuries.

The existence of Israel cannot even be justified on the grounds that it is essential as a home for the Jewish people. There is at present no necessity on the part of the world's Jews to go and live there. Only a small minority wishes to do so anyway, and there would not be room for the rest even if they did want to settle.

The callous and brutal way in which the Israeli forces have pursued a trail of death and destruction in the Lebanon has shocked even many of those politicians and journalists normally accustomed to fawning upon Jewry. It has indeed shocked a great many Israelis themselves, as can be seen by the large demonstrations against the war in the Lebanon taking place within Israel itself.

But this is not likely to deter the Israeli leaders, who have a contempt for 'Goy' opinion that knows no bounds.

A strike that would be right

The recent rail strike called by ASLEF and now mercifully ended did not have the smallest shred of justification. There is a strike presently being threatened, however, which would come into a very different category.

The Transport and General Workers' Union has been threatening to call a stoppage if Cunard, of which the Chairman is Daily Express owner and self-styled 'super patriot' Lord Matthews, goes ahead with its plans to buy a Japanese ship in replacement to the Atlantic Conveyor, sunk in the Falklands war.

The Japanese are offering their vessel at £15 million cheaper than any British yard, but this is possible not, as many would have it, just by greater efficiency; the Jap shipbuilders enjoy massive subsidies from their Government and it is these that are enabling them to undercut their competitors all over the world.

The British Government, which is providing a large part of the cost of the new ship, is in fact in an excellent position to exert pressure on Cunard to buy British and could of course increase its own subsidy to make it worth Cunard's while doing so. So far, however, it has refused.

While this journal holds no particular brief for the TGWU, this is one occasion on which, if it called its members out to stop work, it would be in the right.

A White victory

In the mass of words that have been written in the papers about the Falklands war one comment was of particular interest: this was by George Gardner, Tory MP for Reigate writing in The Sunday Express, who said that the Falklands war had united the people of Britain across the boundaries of race and colour. How true is this?

It is clear that the racial composition of those units in the Falklands drawn from the population of the United Kingdom was overwhelmingly White. In the press and TV shots of the fighting men there was scarcely ever a Black or Brown face to be seen. The Nepalese Gurkhas of course made their own contribution as a distinct unit but representatives of the large West Indian and Asian populations of Britain's inner cities were notable by their almost complete absence. If they were there at all, it was in numbers nothing like corresponding to the present proportion of Coloureds among the age groups in Britain now qualifying for entry into the armed forces. The men in the Falklands looked very much like the old stock of this country and not a bit like the new stock.

And what of the people in Britain who gave their moral support to the fighting men in the Falklands — of what type were they?

One example was provided in a rousing send-off demonstration organised by some women in Liverpool and shown on TV. Scanning the faces, one could not see one single non-White one — and this in Liverpool of all places, where a very large portion of the populace is Coloured. The same impression was received of the crowds who welcomed the troops on their homecoming.

The truth is that the Falklands war was very much a British people's war, fought in defence of kith and kin. When British people are under threat, either in this country or overseas, we can expect that their fellow Britons will be concerned; we cannot expect that non-Britons will be concerned. Mr. Gardner was, in other words, talking hogwash. Far from uniting the occupants of this country, the Falklands war served only to highlight their division.

One good mark for Galtieri & Co.

President Galtieri's military junta in Argentina made a big mistake in invading the Falkland Islands and have paid the inevitable penalty, but this does not mean that Galtieri and his regime were in all respects bad. Anyone who could arouse the hatred of Britain's lefties and liberals must have something to commend them.

In the case of the Argentine junta the main cause of this hatred seems to have been the simple 'disappearance' of several thousands of the country's leading left-wing activists and subversives — the 'disappeared ones', as they were known in Argentina.

It all sets one thinking. Just how much healthier Britain would be if some ten or twenty thousand of the most active far left-wing, subversive and anti-British troublemakers amongst us simply 'disappeared'.

Galtieri may have been a chump in foreign policy and incompetent in war but it doesn't mean there is nothing we can learn from him.

Why not GB?

The England football squad went to the World Cup in Spain and lost. The Scottish football squad went to the World Cup and also lost. The Northern Irish squad went and lost too. The Welsh squad did not even qualify to go to Spain at all.

Yet if a **British** team drawn from all of the United Kingdom had competed in the World Cup it very likely would have won.

Just why do we oblige our foreign rivals in football by splitting up our national playing strength into four — when they do not oblige us by doing likewise?

Both Italy and Germany, the finalists in the competition, are countries with regional differences at least as great as those we have in the British Isles, and furthermore they have been single states for a far shorter time than we have, yet in football, as in all international sport, they compete as one — at least in so far as Germany is allowed by her externally imposed political division.

It is surely time in all fields of international sport, and not just in some of them, to symbolise the fact that we British are one nation by competing as one nation.

It was British forces fighting together — not English, Scots, Welsh and Irish fighting separately — that won in the Falklands. How absurd that elsewhere we should choose to fight separately and lose!

SOME PHILOSOPHICAL REFLECTIONS ON

Capitalism

JOHN TYNDALL examines a much over-used term

WE DO NOT, as Enoch Powell does on his own admission, hold prayers of thanksgiving for the existence of the Capitalist system. But neither do we, in the manner of some recently fashionable Nationalist publications, regard Capitalism axiomatically as a term of abuse. Like 'Socialism', 'Capitalism' is a word that needs specific definition before it can be defended or condemned. I hope to arrive at some sort of definition in this article, for I think there is some call for it at this time.

Superficially, Nationalists would appear to occupy much common ground with Conservatives in the fact that both of us favour private ownership and control of the major part of the national economy. This superficial similarity of viewpoint has led many, particularly on the political left, to assume that Nationalists and Conservatives are joint defenders of the same Capitalist ethic. This is far from the truth, and to explain why it is so I propose first to examine the basic moral and philosophical approaches to economic life which underly the respective positions of Nationalism and Conservatism. These differ fundamentally, as we shall see.

Behind every act or theory of politcs there is a moral purpose, and that purpose can best be discovered and understood, by our asking ourselves: what is this policy intended to achieve?

Ask any modern Conservative the underlying purpose of Conservatism — what, in other words, is the ultimate goal, the *raison d'etre,* of every Conservative Party programme? To what final human objective is every Conservative committed? What do Conservatives believe it is worth fighting wars for? What, in a nutshell, is the Conservative ideal?

It can fairly safely be predicted that in the answers to these questions the word 'freedom' will occupy a central place and will recur constantly, whatever the other verbal permutations that abound. 'Freedom', both personal and political, is the self-justifying principle to which contemporary Conservatism is dedicated.

I stress **contemporary** Conservatism because the roots of this philosophy are not truly Conservative but Liberal. Almost every principle of Conservative thought today is taken from the Liberal thought of yesterday. Today's Tories are the spiritual and intellectual inheritors of the old Whig and Liberal tradition of the 18th and 19th Centuries. In that tradition Freedom was the **first** priority of all political thought and action. In the tradition of the older Conservatism Freedom, while mostly recognised as a desirable ideal, was not considered either as a priority or as an end in itself. There were more important purposes in political life.

It was out of the old Liberal ideal of Freedom that there arose the moral and intellectual foundations of Capitalism. Just as the State should play as little role as possible in every other aspect of the lives of people, so should it play as little role as possible in economic life. Given that Freedom was the most important priority in society, it followed that all industry and trade should take place in an environment of the greatest possible freedom. Private enterprise was not to be justified because it was the most efficient and practical system for organising the forces of production; it was self-justifying because it was seen to be axiomatically morally right. Any curb on the operation of private economic forces was to be opposed, not on the grounds that it stifled human initiative and thus led to a lessening of efficiency out of which ultimately the economic health of the nation would suffer, but because it offended against the sacred tenets of the liberal faith by imposing limitations upon the freedom of the private entrepreneur to do as he liked.

Indeed, by the very phrase 'organising the forces of production' which I have used in the preceeding paragraph I have in fact

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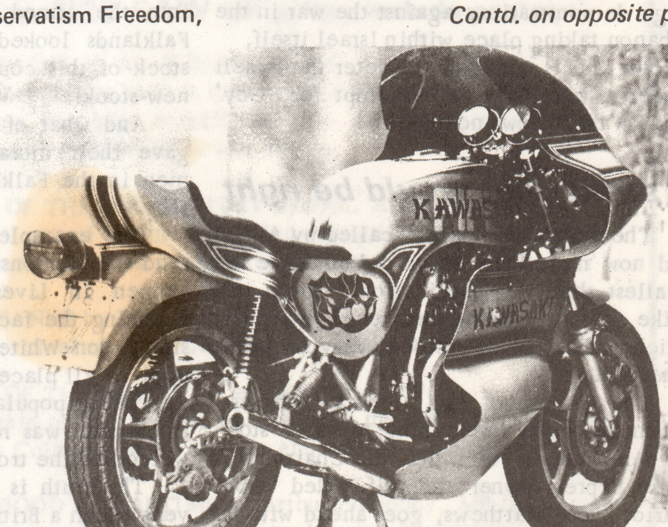

Cameras (left) and motor-cycles (right): nearly all Britain's needs in these two commodities are imported, mainly from Japan

touched upon a concept that is inherently offensive to liberal ears; for in the liberal catechism **nothing** should be 'organised'; all human activity should be left to follow the individual bent, and it should be assumed that out of the interplay of individual drives and actions — each prompted always by self-interest — the greatest good to society will accrue. There should be no 'organisation' of the economy, any more than there should be 'organisation' of life at any level or in any field; the sole constraints upon the total freedom of everyone to do as he pleases should be the constraints of law framed with a view to preventing one man's exercise of his freedom interfering with the freedom of his neighbour.

Capitalism, as we have come to understand it, means almost totally disorganised economic activity — not disorganised of course within the individual company; that may well be highly organised — but disorganised in terms of any national policy, strategy or plan for economic development. The competing parts of the private sector are left to fight it out among themselves, and it is assumed that from this the whole will prosper. Sometimes the latter may occur but all too often it does not, but whether it does or not is never a question of prime importance — overriding everything is the religious conviction that economic life conducted along any other lines would be an erosion of 'freedom' and therefore intolerable.

GOAL OF NATIONALISM

To the Nationalist, these ideals are cheap, shallow and immature; they are at odds with all the natural laws by which life on this planet has evolved upward. To the Nationalist, all politics and economics have one overriding goal: **national survival.** To that purpose, all national life should be organised with a view to achieving the greatest possible national strength, efficiency and power. 'Freedom' is not necessarily incompatible with this but it does not rate as the highest priority. Prudent national leadership will recognise the danger of trying to over-organise the people just as it will that of under-organising them. In the case of any nation-state in which the North European is the dominant racial type, due recognition must be given to the strongly independent and individualistic bent that is characteristic of this type, and in consequence any organisation of the race for higher national purposes must rest on a greater degree of voluntary co-operation and consent than is the case with races where a natural slave mentality is the norm. There is certainly therefore a place for 'freedom' in our scheme of things, depending of course on what exactly one is free to do. In the outcome, the extent of individual freedom in a Nationalist society may not be less, and may even be more, than in the societies where liberal ethics prevail. 'Freedom', however, is not society's ultimate goal; it is not the ideal to which all politics are subordinated; it is not the 'cause' for which armies will go to war.

National survival is that cause, but those words are themselves inadequate to represent our system of values; further elaboration is necessary.

Mere physical survival, that is to say survival at the level of animals — or even lower races, with the means simply to eat, drink and procreate, can nowhere near satisfy the survivalist urge in a healthy Western people; it must be survival with sovereignty, with honour, and with the means to create high culture.

This higher concept of what is meant by 'survival' conditions the Western nation's approach to questions of economics. Economic organisation must meet all the needs of national survival in the sense that we, as Westerners, understand the term.

Simplified, this might be taken to mean that that form of economic organisation is best which creates the greatest aggregate of national prosperity. We cannot, however, afford quite so simple a definition; there are in fact a number of qualifications.

Society should seek to make sufficient prosperity accessible to its members for them to enjoy good physical health, to encourage large families (except in the case of the racially unfit), to enable people to have the leisure time and means for a high level of cultural development and, not least, to provide the element of incentive that is necessary to induce everyone to give of their best.

At the same time it should be aware that extreme wealth can soften and corrupt, and it should not pursue higher living standards to the point at which this tendency intervenes and leads to the creation of a flabby race.

NATIONAL INDEPENDENCE

In the code of Nationalism there is another vital consideration. National prosperity should never be bought at the price of national economic independence. A nation may be able very rapidly to increase its wealth by exploiting certain favourable international trading opportunities that may exist for a certain period. This, however, will create great dangers that will materialise in the longer term. Certain areas of production will be expanded far beyond the capacity of the home market to absorb what they produce, and they will prosper just for as long as foreigners are prepared to buy their output in preference to the output of some competitor or meeting their needs from home production. Other areas of production will contract in order to create a market at home for imports that must be purchased if the nation is to put to good use the foreign currency earned through its massive export drive. Such a situation will be tolerable for as long as the imported goods in question are available at satisfactory prices and with no political strings attached. As we all know, however, such a favourable state of affairs seldom prevails for ever in the real world in which we live. Strategic as well as economic and political considerations can induce nations to alter to their own advantage the terms upon which they supply us with the products on which we depend, or else to withhold the supply of those products entirely. A classic case of the former was the decision by the OPEC group of nations to jack up oil prices to undreamt of levels in the 1970s. Britain, were she to have exploited her favourable position as a possessor of domestic oilfields, could have been nearly immune to the calamitous economic upheaval caused by this increase, but because it has been the policy of our national leaders of one government after another to tie Britain lock, stock and barrel to the international economy we had no such immunity; our economy staggered under the shock of this oil price increase just as did so many others.

No nation, and certainly not our own, can insulate itself totally from international economic life. But the fact remains that those nations which can achieve the highest degree of insulation are going to enjoy the greatest possible economic independence and therefore the greatest effective sovereignty. In addition, they will be able to make long-term plans for economic survival and development by reason of being able to bank more than others upon a stability of both supply and demand and, not least in importance, price stability as well.

Wise and far sighted national economic planning will therefore seek to secure for the nation the greatest self-sufficiency in both produce and markets that is possible with national economic resources. Furthermore, where markets and supplies abroad are needed it will endeavour to establish those by arrangement with countries with whom there are the closest ties of kinship and which therefore should, in normal conditions, represent the strongest spheres of overseas influence. In that way the vagaries that are inherent in all international trading arrangements can be cut to a minimum.

Britain is particularly favourably placed to pursue such a policy, for among the countries best able to supply the products she lacks are a number in which, because of bonds of kinship, British influence either is still strong or, if it is not, can with sound diplomacy be made strong in the course of time. It is to our great shame and loss that this favourable position has not been properly exploited since 1945.

FREE TRADE LEGACY

That it has not been exploited is something that we owe to Capitalism, or at least that form of Capitalism that has been the governing economic religion in modern times: liberal, free-trading, internationalist Capitalism — as distinct from a private-enterprise economy operating within a framework of national policy and subject to

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CAPITALISM

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national regulation and control.

In the Nationalist conception of economic life, private economic forces do not exist because they are endowed with some mystical and divinely-ordained 'rights' and because it is therefore a point of principle to accord them some kind of self-justifying 'freedom'; they are permitted and given licence where they prove themselves to be the most efficient servants of national economic policy, and that licence extends just as far as, and no further than, the limits required by that policy. Whether it is appropriate to call such a system 'Capitalism' depends entirely on what one means by that term. It may be deemed 'Capitalist' in so far as there is a place in it for private capital, but it cannot be classed with the Capitalism in which the holders of such capital are sovereign powers outside and above nations and governments and are allowed to regulate the rules of the national and world economy in accordance solely with the dictates of profit and in disregard for national interests, loyalties and long-term needs.

Economic Nationalism requires first that there is a form of national leadership dedicated first and foremost to national **political** requirements. For this to exist, it is necessary that there be a method for selecting that national leadership which does not make the contenders dependent upon private economic (i.e. Capitalist) interests.

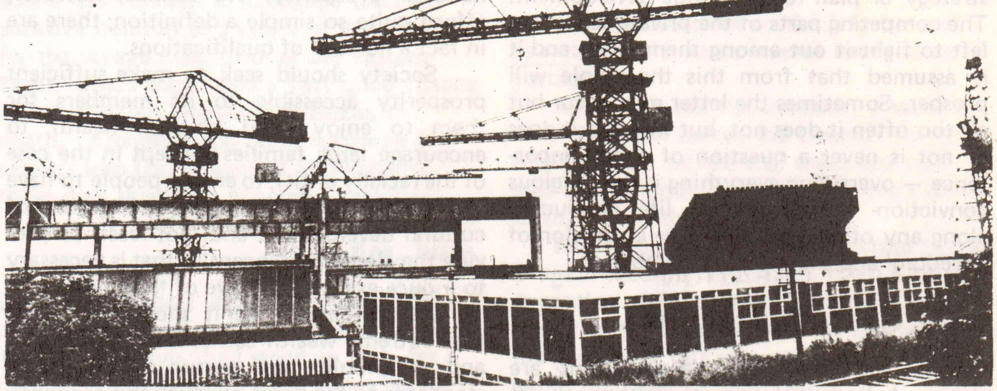
Such national leadership must then determine upon a **plan** for national economic survival and development which takes into account the factors that I have mentioned in this article, i.e. the need to combine the harmonious racial development of the people in all its aspects with the necessity for the greatest possible national economic independence. Such a plan needs to be sufficiently flexible to allow for the emergence of new technologies which may not be immediately foreseen; at the same time it must make provision for adequate national facilities of research so as to ensure that the nation is in the forefront of any such new technologies as they do emerge and that the nation can quickly adapt to any resulting economic changes by reliance on its own resources.

MOBILISATION OF NATIONAL ECONOMIC RESOURCES

All national resources that bear upon economic development must then be mobilised and organised in support of this plan. These will include all producing industries, both primary and secondary, all commerce, finance and banking, all of the nation's machinery of industrial relations and finally two further elements of vital importance, the nation's institutions of education and propaganda. The foremost leaders and experts in these fields of the nation's life must then be brought together and familiarised with the plan, having already of course been consulted in the detailed aspects of it. All must thereupon be expected to co-operate in the carrying out of the plan in the manner of an operation of war.

In the formulation of such a plan, consideration must be given to the respective roles played by the private and public sectors of the economy. In this consideration, ideological criteria should be totally excluded and every system and method judged solely according to its utility. Abundant experience in both the British and other economies should convince us that greater quality of product and service is generally given where industries are privately owned and faced with competition (with the proviso that all competitors operate under the same set of rules — something they can do within a single national economy and therefore subject to the same government and laws). This involves the mobilisation of private capital and might therefore be described as 'Capitalism'. Such a form of economic organisation, however, is so remote from what most of us understand today by 'Capitalism' — i.e. a private economic free-for-all conducted in an arena that does not recognise national boundaries or obligations — that it would be best if we described it by some other term. 'Economic Nationalism' would seem to be the most appropriate, for it is to a Nationalist objective that all economic activity is geared.

In this system there is a contractual agreement between the private concern and the State. The dynamic individual, or group of individuals, who have built a successful company are accorded the right to own and control that company on the basis of their having proved their qualities of industrial leadership by the fact of the company's success. Where company assets are inherited rather than acquired by effort, ownership will stand or fall according to performance. If the heirs are inept, the company will fail and should be allowed to go to the wall unless some vital national interest requires that it be kept in operation; in that case the price of assistance from the State will be a comparable degree of control by the State. In an environment of Economic Nationalism, the beneficiaries of the collapse of one British company will be its competitors within this country and not competitors abroad. Any labour made redundant by such a collapse may then be mainly reabsorbed in the same industry though under another company, as successful companies will expand to fill the gap created when unsuccessful ones fold. This is always provided that the location of work does not change drastically, and here the co-operation of State and the private sector is desirable to ensure that successful competitors take over, as far as is possible, the original plant of their ruined rivals. And where redundant labour cannot immediately be reabsorbed in the same industry in the same area, there will be ample opportunities for work in other industries requiring similar skills which will be expanding all the time to cater for an assured home market, protected from foreign competition.



Shipbuilding: this must be mobilised with other industries in national plan

BOUNDARIES OF PROFIT

Together with the right of ownership there will be the right of profit. No arbitrary limit should be placed on what is a 'fair profit' — that is a socialist fiction that has no place in the real world of economics. Every owner's profit will be limited by his need to produce his goods at prices that are competitive with those of his rivals and by the parallel need to pay his workers sufficiently well to induce them to stay with him and produce their best.

The right of ownership will furthermore incorporate the right to control, regulate and organise the company according to what the ownership judges as best. It will include the

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right in fact to make all decisions concerning the company except where those decisions may bear upon some vital national or public interest.

Here is where the reverse side of the contractual agreement comes in. With proprietorial rights come certain national and public duties, the principal duty being to conduct the company policy at all times in accordance with the requirements of the higher national economic policy determined by government. It is not the function of this article to examine every detail of what those requirements may be but they would certainly include the following:—

(a) That capital withdrawn from industries in Britain may not be transferred to industries abroad except under special government licence, which would only be granted if the government were convinced that neither the interests of Britain nor of British workers would suffer.

(b) That no goods or services would be purchased abroad which could be obtained from within Britain unless in exceptional circumstances agreed to by government.

(c) That the representatives of capital, just as the representatives of labour, should abide by the decisions of whatever bodies are appointed under the prevailing system of industrial relations to resolve industrial disputes.

CAPITALIST CREATION

Which latter point brings us to the remaining area of economic life that ought to be examined in this analysis of the differences between classic Capitalism and Economic Nationalism, that of the role of the Trade Union.

Our modern trade unions, though their leaders may inveigh against the Capitalist system, are in fact a purely Capitalist creation; without Capitalism of the traditional kind, the necessity for trade unions would never have arisen. Only private industrial and commercial enterprises that were almost totally independent of any national obligation would have required as their counterpart the formation of independent associations of working men. When the State would not regulate the activities of the owners of industry and commerce in the national interest, it could hardly regulate the function of employees' bodies set up to protect their members in the face of those activities. One evil bred what has become, whatever the nobility of its original aspirations, another — at least equal — evil. The Trade Union movement in Britain today is a mafia no less dangerous to true national interests than the mafia of international big business.

Trade unions are founded upon the antiquated notion that ownership and labour in an industry represent two entirely separate interests and that neither are governed by any higher national interest. In the creed of Capitalism as we have inherited it from the Nineteenth Century, this is no doubt the case. But in the creed of Economic Nationalism it has ceased to be so. All sections of the economy represent but one interest; only their functions are different. If one section, the employers' section, is no longer to be regarded as a free agent, able to manipulate economic conditions at will in the crazy anarchy of unbridled self-interest, but made to become the servant of a higher national economic policy, so must the other section, the section representing labour, be treated likewise.

In the scheme of Economic Nationalism, therefore, the functions now performed by trade unions are taken over, as are the functions now performed by employers' associations, by a new single institution representing all in the nation who serve the nation by useful work or by the rendering of some vital service, such as the provision of investment capital for national economic development. All differences between these various sections of the economy are resolved upon the authority of those appointed to represent this new single institution of British industry, who must be chosen in a way that will ensure they adjudicate without favour or obligation to any section but only to Britain.

Doubtless the partisans of orthodox trade unionism will immediately squeal that such a system would be an infringement on the 'rights' and 'freedoms' of the worker, but in reply to this we would have to ask the question: just what 'rights' or 'freedoms' does that worker possess today? Every industrial decision made supposedly on his behalf is made by a small and unrepresentative clique chosen for him, not on the basis of their contribution to the welfare of his industry but almost solely on that of their **political** motivation and bias. Trade unions have become the instrument of an overwhelmingly **political** interest; their loyalties are political; their decisions are political. Any representative of the working man who does not share the political orientation of this clique does not have a chance in hell in graduating to any position of trade union leadership. This means that in industrial matters a massive section — probably the majority — of the British workforce is effectively disenfranchised except in so far as it is (only sometimes) permitted to vote between two candidates or two policies acceptable to the ruling clique.

Proper national economic leadership would recognise this process for the squalid farce that it is, and it would speedily bring the farce to an end by uniting all the component parts of industry in one organisation and one cause, as described earlier.

FUNDAMENTAL DIFFERENCES

By now it will be seen that the small area over which Capitalism and Nationalism occupy common ground stands in contrast to the vast areas over which they differ fundamentally. To understand the full import of this difference, we must, as I have said earlier, understand the totally differing sets of values that underlie the practices of one system and the other.

One of the difficulties in explaining these differences to the ordinary man in the street is that he sees in Capitalism only its most superficial aspect, i.e. the private ownership of the means of production and exchange and the competitive factor that arises out of this and stimulates performance. It is for that reason that Capitalism seems attractive to a large section of those classes in Britain who comprise the most enterprising and hard-working members of the population. It is equally for that reason that it seems unattractive to many of those who have suffered, or whose families have suffered, misfortune from the workings of an economic system in which the factors of private ownership and competition have been incorporated.

To understand the full implications of Capitalism — at least of the kind with which we are familiar — we need first to understand its philosophical base, to appreciate, in the words of Francis Parker Yockey, the difference between Capitalism "as an economic technique" and "as a spiritual-ethical principle" (*The Enemy of Europe*).

From some of the practices of Capitalism we may borrow — where they work to our purpose, just as we may even borrow from some of the practices of Socialism where they work to that same purpose. But from the spirit of both we are worlds apart — worlds apart from the ethos of individual selfishness and greed which underlies the first and worlds apart from the disease of envy and resentment of the successful and the superior which underlie the second.

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One morality for all

A defence of the traditional view by DENNIS WHITING

THE MARCH 1982 issue of *Spearhead* carried an article by Dr. William L. Pierce entitled "New Morality needed for race survival". In this article (reprinted from *National Vanguard*) the author discusses the Holocaust controversy in the light of the recent ruling by an American judge that the 'Holocaust' – the killing by the Nazis of millions of Jews in gas chambers – was a historical fact, and did not need to be proved. Dr. Pierce's view (and I do not dissent from it) is that while a very substantial number of Jews did die in German prison camps, mainly of disease and malnutrition, the total was nothing like six million, and that the story of the gas chambers is an invention of Zionist propaganda. If so, it is clearly a matter of prime importance to nail the lie and expose the liars. The counter-attack against the all-conquering propaganda of the Zionists seeks to do two things. Firstly to establish the historical truth about the so-called Holocaust, secondly to open people's eyes to the trick whereby the attention of the world is still, after forty years, focussed on the alleged Nazi crimes against the Jews, whilst genocidal acts of the most horrific kind committed by Bolshevist and Zionist Jews themselves are disregarded, and no adverse conclusions as to the moral viability of Marxism or Zionism drawn from them.

But Dr. Pierce goes further than this. He launches into an extraordinary harangue against the motivation of those who, in seeking to prove that the Holocaust did not take place, give the impression that they are clearing the good name of the German people of the imputation of a hideous crime. He urges us to throw over our traditional code of ethics and adopt as our ideal "a higher morality according to which it is only the upward course of Life which is sacred." According to this "higher morality", if the Germans had exterminated all of those 6,000,000 Jews, it would not have been a crime at all; in fact it might have been a rather good idea!

LOSING SIGHT OF HUMANITY

Such a conclusion illustrates how a clever man by following a too narrowly based rationalisation can lose sight of common sense and common humanity. (Compare the case of those distinguished Christian theologians who have taught that the souls of unbaptised babies dying in infancy must suffer the eternal torments of Hell.) For common sense and common humanity do most certainly tell us that, if what is alleged to have occurred was the truth and not a fiction or enormous exaggeration, then the herding of those millions of defenceless prisoners – men, women and children – into those killing boxes was indeed an atrocity of appalling proportions.

I use the expression "common humanity" with the implication that human beings as a species have certain characteristics in common beyond the purely biological: in particular the faculties of reason and conscience which are shared by all men, apart from exceptional cases of individuals with gross mental or psychical defects. The human conscience responds to moral imperatives, and morality denotes an ideal of what is right and fitting in human conduct: an ideal which is shared by more than one race of mankind and which is binding on all. Custom and interpretation may vary widely, but basically there is not one morality for Buddhists and another for Christians, not one morality for Asians and another for Europeans; all judgements of right and wrong can be referred ultimately to the same universal and absolute standard.

'HOLOCAUST' PICTURE
Were the dead shown here being wheeled away the victims of disease or were they deliberately exterminated. This question is vital, says the author.

Now it could be argued that an isolated tribe in a primitive stage of its development might be genuinely incapable of perceiving any other tribe or group as other than hostile, and that therefore the members of that tribe could slay any stranger they met, without the question of guilt or justification arising. But modern man lives, and his ancestors for many centuries have lived, in a world of trade and travel, of communication and language-learning and of peaceable settlement in foreign parts, as well as in a world of war, strife and conquest.

NOT ONLY WHITES KIND

It is certainly not the case that it is only White people, brought up in the Christian tradition, who are capable of showing kindness to those of other races. With our knowledge of the good relations, mutual dependence and friendship that can exist between persons of different race and culture, it is idle to pretend that we can by an act of will regress to a system of morality that might have been appropriate to that primitive tribe. New causes for enmity may arise between peoples who have lived in friendship, and wars cannot always be avoided, but no race can ever be justified in regarding others as totally alien, fit only to be destroyed without law or mercy like vermin.

Such an attitude divides *genus homo* into self-contained irreconcilable racial groups, like a pond full of pikes. The pikes go about their proper business of devouring one another, and eventually there will be only one pike left which has gobbled up all the rest. We are supposed to take it as axiomatic that our race, being the most intelligent, resourceful and resolute one, is the one that ought to survive; but if it turns out that ours is one of the ones that is swallowed up, why should it count as a disaster? It would simply mean that we had been proved wrong in our assumption of superiority, and that "life" had found a new channel for its sacred upward course.

Dr. Pierce condemns those who "preach the equality of races and the brotherhood of all members of *genus homo*". But the two concepts are not inseparable. I have already indicated reasons for believing in the brotherhood of man; it does not follow that one has to believe in the equality of the races. Each race has its own distinguishing characteristics and particular strengths and weaknesses; and just as it is very obvious that abilities and talents vary widely between individuals, so with different races there is no reason to suppose that their varying capacities in different spheres, if they could be measured and totted up, would all come out to the same score. The great disparity in the levels of civilisation reached by different races provides overwhelming evidence to the contrary.

In the thinking of the race-mixers and the one-worlders, however, there is no room

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for the idea that there is any vital connection between the massive achievements of our White civilisation and the racial characteristics of the White nations. According to their false premise, it is purely by chance that the high culture of Europe and the Western world was attained by one racial group rather than another. With blind fervour these prophets of false equality insist that all races can and must participate in that culture and enjoy its benefits to the full. All the time the clamour is raised that progress towards that goal is too slow and that efforts must be redoubled to overthrow the bastions of White privilege.

We on the nationalist side can see well enough that such doctrines, which feed on envy, are purely destructive in their effects. To attempt to push forward all men on a broad front to the highest standards of civilisation can only succeed in bringing down **all** standards (the lesser eminences as well as the high peaks) in a welter of confusion. The peoples of Britain, Europe and America must find their way out of this miasma of false teaching about equality, and appoint new leaders with a clear mandate to maintain their interests and preserve their nations on a basis of racial integrity.

UNBALANCED PHILOSOPHY

And while all sane men are lovers of peace rather than war, we should not shrink from whatever steps are necessary to defend our race and nation. But even when the situation is critical it does not really help to counter the unbalanced philosophies of the enemy with an unbalanced philosophy of our own. Although we can claim that our civilisation is superior, it is not so superior as to constitute an absolute standard by which we can judge the total worth or lack of worth of our fellow human beings of other races. William Gayley Simpson acknowledges this point in the context of comparative intelligence testing of Blacks and Whites in the US:

> "I hold that it is not the purpose of all our testing and comparing to grade relative aptitudes on some universal or absolute scale." (*Which Way Western Man?* p. 504)

Every tribe, every nation, every race, makes its own call on the affections, the loyalty and the proper pride of the individuals who belong to it. We too are mortal men, and cannot assume the role of gods to dispose of the fates of our fellow humans.

Many nationalists will go along with Dr. Pierce in deriding the values and ideals of present day Western society as "a slave morality." However it is of crucial importance here to distinguish between the true ethical tradition of Christendom and the travesty maintained by the liberal establishment in recent years, which is foisted upon us by the media, the educational system, and also, unhappily, by many churchmen. One significant point of contrast is that the true tradition recognises the differences between the private individual and the holder of public office. The individual is free to devote himself to good causes of his own choice, make charitable donations at his own cost, and practise meekness and humility to the mortification of his own vanity and pride, whereas the office-holder, whether he be a local councillor, a government minister, a judge or an ambassador, has no mandate to be overly generous with other folk's money, to ignore insults to the honour of the nation he represents, or to expose "the other cheek" of the defenceless citizenry to further blows from the hand of the mugger and instigator of civil disruption.

Perhaps because he has lost sight of this vital distinction, Dr. Pierce reserves particular contempt for the "turn-the-other-cheek morality", treating it as though it were a fatuous injunction from cloud-cuckoo-land. But the founder of Christianity lived in the real world (a world in many aspects of its daily life much harsher than today) and had his feet planted firmly on the ground. In the parables of Jesus those in positions of power do not shrink from destroying subjects or dependants who carry their rebellion against them to murderous lengths. The king who issues wedding invitations sends an army to annihilate those who kill his messengers; the owner of the vineyard deals likewise with those who murder his rent-collectors. In the parable of the Good Samaritan, when the traveller from Jerusalem to Jericho falls among thieves the question of turning the other cheek does not arise: the thieves have beaten him half to death before he knows what is happening. But there are situations of ill-feeling that can occur very often in the normal humdrum course of existence – say between two prominent citizens of a small town, or between two colleagues at work, or even between members of the same family – where resentments can build up and indignation over grievances harden into a cold anger on both sides. Here the generous and freely offered gesture – the readiness to turn the other cheek, walk the extra mile, risk the renewed insults, volunteer to do the extra chore – can make all the difference. In the Gospels the commitment to love one's neighbour is open-ended, but rooted in common sense.

Dr. Pierce comments disparagingly on the capacities of ordinary people, claiming that the average individual is virtually incapable of going against the crowd in his beliefs and acts, and that his morality is "nothing more than one aspect of herd instinct." Some readers may wonder where they stand in all this: we are none of us a St. Francis or an Albert Schweitzer. Does the fact that we are subscribers to *Spearhead* or *National Vanguard* signify our elevation to honorary membership of the elite? In any event, the author cannot have it both ways: if ordinary folk are so entirely bound by the limits of their herd instinct, **any** system of ethics they are taught to believe in will be a slave morality, because they lack the intrinsic capacity for independent judgement and action that is appropriate to free men.

It is undeniable that the moral perceptions of Western man are being dulled and sedated by the never-ending pabulum issuing forth from the media. The news of what is going on in the outside world is being presented to the average viewer and listener in such a way that his reactions can be stage-managed and controlled. It should be noted however that intellectual superiority cannot be equated with moral superiority, since it is generally the better educated, more able, more ambitious individuals – those who are at or near the head of their chosen professions – who are most in thrall to the current fashions of pseudo-morality, and least able to react naturally to any new turn in events.

Human beings possess a conscience – an innate sense of right and wrong answering to absolute values, and not just to social conditioning. But conscience can only operate effectively in situations which people understand, and which are real to them. It is the truth that makes men free; and those of us who believe that the political creed of nationalism is the true way forward for our people, need to make up our minds whether we aim to make men free or merely to take over the puppet-strings from those who presently manipulate them.

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La Liberté: the ugly reality

On August 25th 1944 Paris was 'liberated' by Allied troops and 'freedom' restored to France — or so we are told in the history books. This story about the experiences of a French professor may lead some to question that assumption.

Robert Faurisson bids fair to become the Bruno of the 20th century. Although he may not actually have felt the scorching tongue of flames that roasted the life out of the 16th-century Italian philosopher, he has, symbolically at least, already been burned at the stake for essentially the same crime -- for questioning the most entrenched dogma of his age. Bruno, an adherent of Copernicus, scorned and re-

August 1944: Allied troops 'liberate' Paris — or did they?

jected the Old Testament's and the Holy See's geocentric theory of the cosmos. Faurisson has attacked an equally fixed and equally uncriticizable article of faith -- the belief that six million Jews were deliberately gassed to death in German concentration camps in World War II.

GANGING UP

We who are presently alive may not hear too much more about Robert Faurisson, but future generations may, if there is to be a future for the strange creature known as *Homo sapiens* -- who at his best is the most intelligent and most inspiring and at his worst the most stupid and the most revolting member of all Mother Nature's brood. The world might still be flat and the sky full of spirits if the Church and the intelligentsia had ganged up on Copernicus as viciously as our modern intelligentsia has ganged up on Faurisson. But there always seems to be a Brunc to value truth more than life itself. This is what makes high culture possible. If Faurisson turns out to be right, he, Arthur Butz; Paul Rassinier and a few other brave souls will certainly become heroes of the first order. Even if he is half wrong or entirely wrong, the French professor will be given a special niche in history for being one of the few men who was not afraid to voice an opinion, even if he knew it meant certain ruin and worldwide obloquy.

As it now stands, merely for casting aspersions on the Holocaust tale, Robert Faurisson has been given a 90-day suspended jail sentence and fines and penalties that amount to more than $500,000 -- not because what he said was untrue (the Court, unlike that truckling magistrate in California, was smart enough not to arrogate to itself the right to utter final judgments on history), but because Faurisson's statements might arouse hostility towards Jews. Among other penalties, the judges ordered him to read the entire 13-page Court decision against him over a French television and radio network. If these incredible, un-Solomonic rulings are upheld on appeal, Faurisson will be bankrupt. Let this occur and France's treatment of Faurisson will one day rank as one of the most outrageous attempts in history to suppress freedom of speech -- not an enviable record for a country which prides itself on having been a seedbed of human liberty. In France and in a handful of other nations, freedom of speech has been a realized dream for only a few brief moments. As the Faurisson case shows, for most of history it has been an impossible, quick-fading or lost dream.

MOTIVES

Who exactly is Faurisson, this as yet unsung martyr of the 20th century? It is time we all knew a little more about him. His enemies, those who dictate what we read and try to dictate what we think, have released only the barest biographical details for fear of humanizing him and therefore detracting from his diabolization -- the treatment that is automatically accorded in this enlightened age to anyone who looks at Jewish doings with a skeptical eye. Even our great historical establishment -- honest men all, we are told -- shies away from the Faurisson affair like the plague. In-

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stead of rushing to his defense, as they would rush to the defense of any maligned or persecuted Jew, Negro or Sandinista, our historians hole up in their academic cells like frightened mice, hoping against hope that no one will let the Faurisson cat out of the bag in their presence.

Why is the world so afraid of Faurisson that he must be pursued as hotly as the Furies went after Orestes? If he is wrong, for God's sake let him have his say and let the rest of us decide the truth or untruth of his case. If he is as wrong as he is made out to be, then just the mere fact of letting him speak should end the matter at once. Aren't people, or at least intelligent people, capable of detecting an egregious falsehood? Or do Faurisson's opponents have such a low opinion of the human race, such an infinite contempt for the popular mind, that we cannot be trusted to sift right from wrong, cannot be allowed to judge for ourselves this "central event" of history, as many Jews now call the Holocaust?

Or is it barely possible that those "in the know" secretly share Faurisson's opinions and realize that if the truth broke out into the open, the Humpty-Dumpty nation of Israel, born out of and nourished by Holocaust guilt feelings, would have a great fall and all the B'nai B'rith's horsemen and all the Begins and all the cringing American congressmen could not put it together again.

BIOGRAPHY

Robert Faurisson was born on January 25, 1929, in Shepperton, a suburb of London. His father was French and his mother Scottish. Theoretically, he could be both a French and British citizen. He has, however, never claimed British citizenship.

Robert was the eldest of seven children. His mother, three brothers and two sisters are still alive -- one brother is employed by a British shipping company; the second is an officer in the London branch of a French bank; the third works for a French airline.

Faurisson's father was an executive for a French shipping company, Messageries Maritimes. Because of his father's occupation, Robert was moved around quite a bit in his early years. From London he was taken to France, then to Saigon, then to Singapore and Japan. The Faurisson family didn't return to France until 1936.

When World War II erupted, the Faurissons moved from Paris to a village near Bordeaux, where Robert attended the Ecole St. Paul. One of his fellow students was François Mitterrand, now the socialist president of France.

In May 1940, when the German blitzkrieg swept westward, the family moved to the unoccupied zone in southern France and settled in Marseilles, where from 1940 until 1943 Robert attended a Jesuit college and studied Latin and Greek. In 1943 his parents moved back to Paris and enrolled him in the College Stanislas, an alma mater of Charles de Gaulle. The year after the war, Robert, then 17, successfully passed the *baccalauréat* examinations, a necessary first step to entering French universities and the numerous special institutions which prepare students for the *Grandes Ecoles*. Faurisson's goal was the Ecole Normale Supérieure, the most prestigious of the *Grandes Ecoles*, a degree from which is equivalent to a laissez-passer into the top tier of French society -- high government office, highly paid executive positions in business, banking and commerce, the cream of the professional slots in academia.

Since Faurisson's major interest at that time was classical culture, he took the *lettres classiques* curriculum at the Lycée Henry IV in Paris, a course that after a minimum of two years intensive study would qualify him to take the entrance examinations for the Ecole Normale Supérieure. Most students have to take the examination twice before they pass and are accepted. Robert Faurisson tried twice and failed twice. It was a grievous blow.

Lowering his sights, Faurisson entered the University of Paris and received his *license és lettres classiques* in 1950. A year later he climbed a few rungs higher on the academic ladder upon the publication of a paper entitled "Psychologie des romans de Marivaux."

In 1951 Faurisson married Anne Marie Tuloup. In quick order three children were born -- Isabelle, a biologist who is presently living in the U.S. with her husband, a Lebanese Catholic, also a biologist; Gabriel, who is now performing his military service in the French army; Marc, a student of horticulture.

In 1952 Professor Faurisson came down with tuberculosis and had to spend a few years in a French sanitarium. Back in circulation in 1956, he obtained his *agrégé des lettres* for French, Latin and Greek. The *agrégation,* one of the most sought after distinctions in French higher education, opens the door to a university professorship. University professors, it might be added, are civil servants in France and enjoy all the perks and privileges attached to members of the high bureaucracy.

From 1957-69 Faurisson taught at several prominent French Lycées. He got his first shot at university teaching in 1969 when he was appointed "Master-Assistant" at the University of Paris. While at the Sorbonne, Faurisson broke briefly into the limelight with an iconoclastic doctoral thesis on Lauréamont, a 19th-century French surrealist writer. After defending his thesis successfully before a very prominent and critical jury, he became known as an expert analyst of texts, a sort of literary detective, a talent he put to good use much later when he proved on the basis of internal textual evidence that the diary of Anne Frank was faked.

In 1973, Faurisson was appointed "Master of Lectures" at the University of Lyon 2. Five years later, in October 1978, his troubles and tribulations began. Having developed with the help of his students some iconoclastic views about the Holocaust, he was attacked by a Jewish mob at his lecture room and on the streets. A few months later, during the Christmas season, *Le Monde*, France's most respected newspaper, published a long article by Faurisson denying that Jews or anyone else had been the victims of a systematic extermination campaign at so-called German death camps.

Summoned by the beetle-browed university administrators, Faurisson was ordered to apply for transfer to the cor-

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AFTER WE'VE GOT RID OF THE RACE ACTS THEN WHAT?

asks **PAUL THOMAS**

WE NATIONALISTS are committed to repealing the race laws which have brought hardship and persecution to patriotic Whites in this country. Repeal in itself will be a simple measure but many problems will follow it. Doubtless some members of the coloured population of this country will stage a series of violent and noisy demonstrations at having their privileges taken away, but the police and army should be able to suppress these without too much difficulty.

A much more important matter will be that of rectifying the injustices perpetrated against the many hundreds of White patriots as a result of these evil Acts. A tribunal should be set up similar to the Criminal Injuries Compensation Board to decide on the appropriate amount of damages to be awarded to any person who has suffered financial loss or imprisonment under the Race laws. Not everyone charged under the Acts has been found guilty but they still may have suffered financially by having to pay solicitors' fees, for example. Any award of damages should include interest and should be paid out of public funds.

It may be argued that this could cost the taxpayer a great deal of money – probably millions of pounds since quite a number of small businesses have been prosecuted under the race laws and have suffered financially as well. However, the money will be more than recouped by the dismantling of the costly Race Relations industry.

We should also consider investigating the amount of damages awarded to all aliens who have been successful in cases involving the race laws. If need be, we should order a re-trial. If it is decided that damages and costs have been awarded wrongly to any plaintiff, he or she should be compelled to repay them. Examples of this are awards of damages for "hurt feelings" on being unsuccessful in an application for a job or being refused admission to a club. Everyone suffers "hurt feelings" in these cases; why should Blacks be any different?

WHERE HAS MONEY GONE?

Equally important to this will be to investigate exactly where the millions of pounds of taxpayers' and ratepayers' money spent on trying to achieve "racial harmony" has gone. All sorts of ridiculous schemes have been devised by white liberals and leaders of the coloured communities to try and stop the aliens from rioting. If it is decided that a particular project was not worthy of public funds being spent on it, the organisers should be compelled to repay the grant they were given to the local authority or government department from which it was received.

Action should be taken against local councils who have squandered their ratepayers' money on similar senseless projects. If need be, councillors responsible for such wasteful expenditure should be forced to reimburse the ratepayers themselves, making them bankrupt if they cannot pay.

White racialists and Nationalists should make certain that those responsible for upholding the race laws should know of our determination to compensate those patriots who have suffered under them and take retribution against those evil aliens who have been doing so well financially out of them. Our determination will undermine the confidence of coloureds intent on taking damage claims to the courts or make those receiving vast sums from public funds reconsider making any further claims.

It may be argued that it is contrary to democracy to overturn decisions made by the courts and to challenge awards of government grants for community activities. But the whole concept of race laws is contrary to democracy, and undemocratic methods may have to be used to rectify the wrongs done because of them. Never before have the people of this country been forced to accept aliens in their midst in such numbers and never before have laws been enacted giving special privileges to foreigners who have not earned them.

There will be no shortage of volunteers among the patriots of this country to dismantle the Race Relations industry and rectify the wrongs done because of it.

RACE INDUSTRY CREEPS WHO SHOULD ONE DAY PAY FOR THE HARM THEY HAVE DONE

David Lane (right) and Bishop McCartie, of the Catholic Commission for Racial Justice (below).

Spengler updated

The Enemy of Europe (Francis Parker Yockey) and *The Enemy of our enemies* (Prof. Revilo P. Oliver) from Historical Review Press, 19a Madeira Place, Brighton, Sussex BN2 1TN. £4 (inc. postage).

JOHN TYNDALL reviews an important new work

This is two books in one. The first is an analysis of the world situation in the aftermath of World War II, written by a man regarded by many as the outstanding political thinker and philosopher of his time. The second begins as a critique of this analysis, albeit a mostly supportive one, but becomes in the course of its development a book in its own right, extending to even greater length.

Francis Parker Yockey was an American born in Chicago in 1917. He is best known for his larger work, *Imperium,* which he wrote under the pen name of Ulick Varange. This work, written in 1948, is often regarded as an updating of Oswald Spengler's *Decline of the West,* which clearly had a great influence on the author. *The Enemy of Europe* consists of a collection of thoughts that were originally written for inclusion in *Imperium* but eventually published as a separate work, much shorter. Their message is basically the same as in the larger work but Yockey enthusiasts will welcome this extra dissertation, which runs to 93 pages.

Let this reviewer immediately declare his position. He regards Yockey as one of the political writers well worth reading but not the ultimate authority on his subject that he is regarded as being by his most ardent disciples. His chief strength lies in the fact that he formulated a philosophy of history which perhaps more devastatingly demolishes the orthodox 'liberal' one than any written in the English language in his time or since, and that, as part of this, he is particularly effective in his scathing denunciation of the hypocritically moralistic foundations of the 'anti-fascist' crusade culminating in the war of 1939-45. His weakness lies in his tendency to adopt too much of a black and white, all or nothing, overly simplistic approach to every issue he tackles, and sometimes to exaggerate a point to such extremes that he risks undermining its basic validity. Yockey was clearly a highly emotional character, as his brief but stormy involvement in European politics makes clear, and this emotion at times conflicted in his writings with his acutely high intelligence.

Francis Parker Yockey at the time of his arrest in June 1960.

SPIRITUAL HOME

Growing up in the ultra-materialistic, culturally vulgar environment of the pre-war United States, the young Yockey came to look longingly across the Atlantic to Europe as the cradle of civilisation and his spiritual home, and in certain parts of which a revolution was taking place which held out the hope of a recovery of the ancient virtues upon which the greatness of the White Man had been built. Witnessing this renaissance, and then later witnessing its destruction at the hands of his fellow countrymen and their British and Soviet allies, Yockey formed the first of his simplistic views: Europe represented Civilisation, Culture, Honour, Purity, Goodness; America represented Materialism, Vulgarity, Corruption and Jewishness; Russia represented Barbarism and the hordes of Asia; Britain represented Decadence, from which she could only escape by her absorption, political, economic and spiritual in a Greater Europe, which Yockey had in mind when he used the term *Imperium.*

Yockey was in fact constructing a massive generalisation, fixed and applicable for all eternity, out of a set of circumstances which happened to prevail during a period beginning in 1933 and ending in 1945 — at least in respect of the prevailing power structures in the areas of the world mentioned. It requires little insight to deduce that such a picture is wildly out of date today, when all the things that Yockey hated in America are at least as prevalent in Europe, and nowhere more so than in that country which he regarded as the standard-bearer of all that was best in that continent.

GEOGRAPHICAL FORMULA

Out of this neat geographical division of good and evil Yockey produced an equally neat geographical formula for the salvation of the world. The Europeans (the goodies) must abandon their separate national states and identities and unite into one (the *Imperium*) so that they will be strong enough to stand up against Russia and America (the baddies), who will surely destroy them if they do not take this step.

Yockey was of course making an error common among his countrymen in looking at the ancient national boundaries of the European states as if they had no more significance than those separating the former colonies, territories and states of the USA — mere units of convenience designed to suit a particular stage of the continent's development and something to be discarded when a new stage had been reached. He also engaged in the habit of calculating power with the mind of the mathematician rather than that of the politician. If $a = 50$ and $b = 75$, a plus b must = 125, and so on. Yockey, like other exponents of the European Union idea, such as Sir Oswald Mosley (whom he briefly supported), seemed not to consider that if certain nations widely differing from each other in race, language, history, sentiment, psychology, tradition and aptitude are lumped together in a melting pot, the contradictions between them will constitute a source, not of strength, but of weakness. Yockey was not able to write with the hindsight of the experience of the Common Market, in which it has proved impossible to persuade the member states to do practically anything together, let alone speak with one voice against the outside world. Over a hundred different issues, of which the Falklands conflict is merely the latest, it has become clear that certain European nations feel a greater community of interests and sentiment with people of their own stock outside Europe than they do with each other. So it is likely to remain.

Yockey was certainly right if his intention was to say that the old nationalism can become harmful if it leads to nationalistic conflicts which can jeopardise the future of Western Civilisation, but in that case it would be better to transcend purely nationalistic loyalties with a greater loyalty, not to some mere geographical area, but to

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SPENDLER UPDATED
(Contd. from prev. page)

the entire White Race – whose territory today is no longer synonymous with that area. Europeans, and not Europe, are our most important treasure and the entity whose welfare we should regard with the greatest concern, and we should be concerned particularly with the highest types of Europeans, of whom today there are many more in North America and Australasia than in certain parts of Europe itself.

The natural alignment for the future, therefore, is not, as Yockey would maintain, *Imperium* Europe as against Russia and America, but the White World against the Non-White World – with the racially best elements within the White World occupying a position of dominance. Considering the very large number of these superior elements that are incorporated within the population of the United States, it is ridiculous to regard that country as 'The Enemy'. The present power establishment of America is The Enemy – but no more so than the present power establishments of the nations of Europe.

SUPERIOR THINKER

Professor Revilo P. Oliver, although he here gives the centre-stage role to Yockey, is in the opinion of this reviewer the superior political thinker and historical philosopher of the two. For this reason there was some disappointment in the fact that RPO did not include in his criticisms of Yockey's writings some demolition of the European idea as that author presented it; instead he accepts Yockey's European thesis and concentrates the focus of his disagreement mainly upon what Yockey has to say about Soviet Russia and its relationship with the Capitalist West.

Exactly what forces today rule Russia, and in the service of what policy, has long been a subject of intense debate among dedicated anti-Communists. Yockey's preference always for the simplistic and the black and white makes him an unhelpful contributor to this debate. "The Russian Empire," he says in *The Enemy of Europe*, "is only a formless grouping of barbaric tribes with a purely negative mission." This is an obvious absurdity, for the state-making and culture-bearing element in Russia has always been European, and that element still today comprises a majority of the population, albeit a declining one. It is Communism, and not the Russian nation, that has the purely negative mission, and the great question is: how much in conformity with the aims of Communism is current Soviet Russian policy? Or, to put the same question in another way: how much is current Soviet Russian policy in conformity with International Jewish policy?

Yockey, as always, prefers the sweeping statement that admits no 'ifs' or 'buts'. The

THE RED ARMY
Has Russia gone nationalist and is she using these troops for national purposes or is she still a tool of World Jewry?

Jews have been ousted from the power in Russia that they acquired in the Revolution of 1917 and that country is now positively 'anti-Jewish'.

Not so, argues Professor Oliver, who produces a great deal of data to prove that Jewish power in Russia is still decisive. Reading Revilo P. Oliver's views on the Jews is one of the great literary delights, best enjoyed with good coffee and a notebook to hand to record for future use some of the more obscure historical facts which the author frequently produces to illustrate his theme. In *The Enemy of our enemies* there is the customary wealth of these. The Professor never leaves us in any doubt as to who "our enemies" are, while "The Enemy" of them is of course Yockey. Sometimes, however, Yockey is forgotten as one's interest is riveted by the Professor's long, but never boring, enquiries into the activities of 'God's Chosen', ancient and modern.

U.S.–SOVIET CO-OPERATION

While Oliver makes some reference to power in Russia being wielded by the Jews through the wives of leading Soviet officials, including Brezhnev, the strongest argument that he produces to rebut the theory that Jews have lost control there is to remind the reader of the massive international co-operation, particularly in the economic and financial field, that still occurs between the Soviet Union and the Jewish-dominated United States.

One explanation of the Russian enigma, which does not seem here to have been sufficiently explored by Yockey on his part or Oliver on his, is that the Jews have neither completely retained their power in Russia nor completely lost it, that in fact there is today an ongoing struggle within that country between the International Jewish element and the national Russian element in which one moment one seems to prevail and the next moment the other. That there are strong nationalistic influences within the Russian state today hardly seems disputable but it could be that the 'National Socialists' within that state seek to further their aims with rather greater subtlety than did their former counterparts in Germany, who provoked the most powerful alliance in the world against themselves by the frankness with which they announced their objectives and their impatience in carrying them out.

Russians, with Jews, are the world's best chess players, and one sometimes gets the impression that the two races are engaging in a gigantic chess game, with each reluctant to

Contd. on opposite page

risk its position by going for checkmate too quickly. A nationalist revolution carried out in Russia with the same open-handed and total methods as those employed by Hitler would doubtless result in the withdrawal of the Western financial and technological assistance to that country without which its economy would collapse completely. On the other hand, International Jewry, within and outside Russia, is in no position to make a quick and decisive bid to re-establish Jewish power within the Soviet state. If this were to happen, it is likely that the nationalist reaction would be such as to bring about **real** pogroms – as distinct from the imaginary ones supposed to be taking place at present – and the Jews would lose what foothold they now have in the Soviet power structure.

JEWS IN QUANDARY

How to gain for their co-racialists their old dominance in Russia has now become a question which has put the Jews into a considerable quandary. One Jewish faction obviously believes that the best course is to work in, and with, the Soviet establishment, assuming the mantle of good Soviet citizens and patriots and going along, at least overtly, with current nationalistic trends. Their role may be likened to that of the Jews in Victorian Britain, such as Disraeli, who calculated that the best way to consolidate their position was to appear as the most strident jingoists and imperialists, while inwardly working to strengthen the international power of their race. The other faction has taken upon itself the role of opposition, i.e. the 'dissidents', most of whom, with the notable exception of Solzhenitsyn, have been Jews or, like Sakharov, have been joined to the Jewish community by marriage. The overt aim of this faction has been to campaign for greater 'liberalisation' and 'democracy' within Russia but the real aim remains that of restoring Jewish control.

Professor Oliver tells us in *The Enemy of our enemies* that Jews in the West have used their power of propaganda to inflate 'anti-semitism' in Russia out of proportion as a means of fooling the *Goyim* into forming a distorted picture of the true complexion of Soviet society and likening it perhaps to that of the hated Nazi Germany. This analysis is probably true, but it does not mean that such 'anti-semitism' does not exist. Russia may at the present time be half way, or even more than half way, to becoming a nationalist state, but it could well be in the interests of those promoting world communism to pretend that she is wholly so; this would serve to maintain the obfuscation surrounding the marxist creed without which it has never been able to advance. Given that an understanding of the Jewish origins of communism is essential to an understanding of communism itself, what better deception than to pretend that Soviet Russia, recognised as the world's leading communist nation, is 'anti-Jewish'?

Both Yockey and Oliver seem to accept the probability that there will be a Third World War – that is to say a full scale shooting war with Russia and America as the main antagonists. In that regard this reviewer takes issue with both of them, and for the reason that those who might conceivably have the power to start such a war clearly have no interest in doing so since they are succeeding admirably in their aims by other methods. What is important to the furtherance of these aims – whether these be the aims of Soviet Russian Imperialism or International Zionist Financial Imperialism – is that international politics should constantly be conducted under the shadow of war, that is in an atmosphere in which the threat of war is ever present. This is particularly the case in the West, whose rulers require the progressive surrender of the national sovereignty of the great Western nations and who need therefore to maintain a state of war hysteria in order to persuade those nations to accept any formula offered to them in preference to war – the prescribed formula being of course the gradual submergence of nation states in a universal world order.

We must not forget that the threat of a Russian attack on Western Europe has provided the impetus for the formation of two of the major internationalist institutions of the post-war world which have constituted an erosion of the national sovereignty of the participating members. One of these, the Common Market, has already been mentioned. The other is NATO, under which the national armed forces of the member nations have been placed under a supra-national command and in which there has been continuing pressure upon these member nations to consent to a standardisation and centralisation of weapons production – a development which obviously has an adverse effect on the ability of a single nation to act independently in its own defence.

One of the leading flaws in Yockey's analysis of the world scene is that he seemed not to be able to see modern international politics in terms of this overriding drive towards world government and the elimination of separate races and nation-states but still saw things in terms of a conflict between geographically organised power blocs with inevitably conflicting interests and aims. In fact by adopting the Yockey formula for survival in such a conflict the European nations would be – as indeed they now are – dangerously weakening themselves for survival in the real conflict that exists, the conflict between the two forces that really matter in the world today, *nationalism* and *internationalism*.

In this review emphasis would seem to have been placed on the areas of criticism of Yockey's work and not so much on the areas of agreement. This is of course because there is no need for the reviewer to expand on the latter – the reader can simply be invited to refer to Yockey in the original. Indeed there is a vast amount in the Yockey text which cannot be faulted, and for this reason the text is highly recommended reading for students of world affairs and of history. Even more so can this also be said of the following work of Professor Oliver, which has the advantage that it was very recently written and can be regarded as a thoroughly up-to-date comment on matters over which Yockey, meeting his death in mysterious circumstances in 1960, could only speculate.

Enough for the moment. Get the book and see what you think.

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Letters

SIR: G.T. Gultone's well researched and devastating analysis of 'Hot Gossip' and the overall torrent of pornographic TV and disco propaganda against moral heath, racial integrity and cultural standards of the British people was no over-statement.

Something must be done about the proliferation of video-porn shops which appear to be the only growth industry in the towns and cities of modern Britain, apart from Asian supermarkets.

Almost every newsagents seems to have its quota of obscene magazines arranged on a rack supposedly out of the gaze of children who go in for their sweet rations, but it now also appears that kids can gaze into the windows of stores displaying such unbelievable filth as 'SS Experiment Camp', 'Eaten alive by cannibals', 'Ilse of the SS' and 'Electric Blue' — without any protest by the local councils, constabulary or clergy.

Here in Waltham Forest 'SS Experiment Camp', which reportedly has close-ups of girls being tortured and cremated, was the local best seller for weeks, according to the boast of Mr. Gold, a local video merchant. This muck is spewed all over Britain Wardour Street, Soho. It combines a lying distortion of German patriotism (which closed down the filth shops of Berlin) with an encouragement to moral pollution of the most bestial kind.

It is time we snuffed the porn merchants out. Our children and our nation's future are at stake.

A. RYAN
London E. 17

SIR: In honouring the anti-Bolshevik crusaders from all over Europe who fought shoulder-to-shoulder with their German comrades against the Soviet menace, Eddy Morrison omitted to mention the small band of Britons who volunteered to serve alongside them in the British Free Corps.

The brain-child of John Amery, son of the wartime Secretary of State for India, this force was recruited from British POWs, though, because of the pressures put upon them against joining, its numbers never reached more than company strength, thus it never actually fought as a unit.

After the war the universal Zionist-inspired campaign of vilification against everything associated with National Socialism resulted in Amory being hanged for High Treason and those other members of the BFC who were apprehended by Allied Forces being given prison sentences, some of which were savage. Attempts were made to portray the BFC as composed of criminals, people of weak character and 'opportunists' lured by promises of better food and living conditions.

However, since the Corps was recruited for service on the Eastern Front against the Bolsheviks, and not against Britain, the charge of Treason is somewhat thin. It is also unlikely that individuals thus described would have chosen to exchange the comparative comfort and safety of POW camps for the savage conditions of the Eastern Front, where they stood a very good chance of being killed, maimed or frozen to death. Alongside the other European volunteers who fought against Bolshevism, these men should be honoured equally.

PHILIP BAKER
Reading, Berks.

SIR: One wonders what would have happened to any Tory or Labour politician who, just 25 years ago, had stood up and, for a change, told the plain truth about his party's programme for the future.

By this, I mean, if he or she had said:- "We intend, before 1982, to run down the defences of this country to the state where only by scraping the barrel and begging for aid from America can we take on a South American banana republic.

"We intend to import into this country at least 6 million Coloured aliens and form an anti-British race-relations industry to gloss over this betrayal.

"We intend at all times to use the kid-glove approach in dealing with criminals, and if we have a problem of overcrowded jails we can solve it by releasing the criminals before their sentences are completed.

"We intend ultimately to hand over the White Rhodesians to Black rule, even if this means acquiescing in a Communist dictatorship in Rhodesia, and from thereon we intend to make yearly contributions totalling many millions of the British taxpayer's money to this and other similar dictatorships.

"We intend to legalise homosexuality and render it quite respectable.

"We envisage by 1982 an unemployed total of over £3 million and a Pound that is worth less than Half a Crown.

Any politician who 25 years ago had made such promises (or threats) would immediately have been disowned by his party and would not have obtained one single vote, yet not one word would have been untrue or in any way exaggerated. This is not just a bad nightmare; it is in every respect exactly what has been done to this country, and there are many examples in each of the ruling parties of political careers being built on treachery to the British people.

That the latter are becoming tired of being conned is shown by the fact that, weary and disillusioned with the Con-Lab see saw, many are now turning to the SDP, without stopping to think that it is a party made up of the very same elements responsible for national betrayal.

T.B. BROOKES
Bridgnorth, Shrops.

SIR: Congratulations on the July issue of Spearhead. It raises several issues of importance.

As regards the Government, I wrote to Mrs. Thatcher before the General Election regarding her ministerial team and said that they terrified me. I suggested that she should "sack the lot."

Regarding the Falklands, I wrote to Mrs. T again recently and asked: why were the Argentine airfields not destroyed before we launched the reinvasion of the islands? In the process of this reinvasion we lost valuable men and valuable ships.

The recent conflict shows clearly that we have two nations: a nucleus of the old British stock, sturdy and reliable; and a dangerous fifth column. This is made up of the 'top men' (and women) in the professions, in politics, in the church, among the lawyers, educators and journalists.

The many and dangerous weaknesses of present day society make me wonder if the 'democratic' system really is all that wonderful. The Duke of Wellington had his doubts on the subject; he is reported as saying that he was glad he would not be alive to see the future of Britain.

We badly need men of the calibre of William Cobbett, a real patriot.

E.W. CALVER
Harrogate, Yorks.

SIR: I am strongly in favour of persons born or living overseas but of British descent being allowed to settle in this country and granted full citizenship. I would, however, make an exception. This is in the case of those loathsome creatures among the British settlers in Argentina who, just to feather their own nests, sided with our enemies in the recent Falklands conflict.

M.J. WILSON
Dundee

BUILDING YOUR LOCAL BRANCH (No. 2)

The importance of leadership

Leadership is a word you will hear us use much more in the British National Party than it is used in the other political parties. This is because we attach so much more importance to that quality.

Leaders in our party establish themselves, not by the slick talking attributes necessary for success in the vote-grabbing game sometimes called 'democracy', but by **action** — by what they can do in the practical job of building the party.

A man (or woman) who begins working for the party in his or her locality and from nothing or almost nothing builds up an effective party unit has given proof of some qualities of leadership and thus earned the right to lead. This right exists quite independently of whether that person would, in the event of their office being determined by election, win a majority of votes cast. They may do so but they may not; in either event it does not matter because local leaders in our party are not elected; they are **appointed**. They are chosen, in other words, by the personal decision of a party official above them (usually the Organiser of the region of the country of which their group or branch is a part).

And that is how decision-making operates right throughout the party in all except a few special instances, the main one of these being the choice of the national Leader of the party, which is determined by the vote of all members.

PERSONAL RESPONSIBILITY

Decisions, in other words, are made on someone's **personal responsibility**. There are no committees. If such a personal decision proves to be wrong, then the responsible official can be called to account, whereas it is much more difficult to call a committee to account.

If you are appointed Organiser of your group or branch, then you will be empowered to make the decisions made on behalf of that group or branch. You will be expected to choose any other officials representing the unit, such as Secretary or Treasurer. You will be expected to determine the unit's programme of activity. You will be expected to enforce internal discipline where this is necessary. You may only be over-ruled in any of these matters by an official above you in the party. At the same time, you must ensure that any decisions you make are in conformity with the party's Constitution, a copy of which you should always have near to hand. This explains in simple terms what your powers are.

This mandate of personal authority that is conferred upon a local leader does not of course mean that that leader should make all decisions completely regardless of the opinions and wishes of other members of the unit. This would be extremely foolish. The head of the unit will not necessarily have a monopoly of all the good ideas; the ideas of the others should be listened to. Also we must remember that almost all workers in our party give their time to the party **voluntarily**; they can leave any time they wish, and accordingly they should be treated with courtesy and consideration. Their co-operation is needed for the carrying out of an activity programme, and that co-operation cannot be obtained by coercion.

Most local leaders discuss things thoroughly with their colleagues before any important decisions are made, and these leaders may sometimes try to ascertain before making a decision whether the majority is in favour of it or not. There is nothing wrong with this.

But the final decision still rests with the leader of the branch in person. It is made on that leader's personal responsibility. The leader may go along with the majority view of his or her colleagues but he or she is not **compelled** to do so, and if he or she believes that majority view, not only to be wrong, but to be positively harmful to the party if followed, then he or she should, as a matter of obligation, reject that majority view and act solely in accordance with his or her own personal judgement.

The local leader, who in a branch or group is referred to as the **Organiser**, should not fear to do this if it should become necessary. And remember, the assistance, advice and support of the **Regional Organiser** can always be called upon in situations of difficulty.

There is an important reason, apart from the one already given, why we operate by this rule. It has been justified by experience, both in our own party and in other organisations in which some of us have worked for the Nationalist cause in the past.

We have sometimes seen a fine branch established and built up by the initiative, courage and hard work of one individual, who has started as Organiser.

What has then happened has been that some other individual has joined the branch who is not as good a worker but a very good **talker**, able to charm other members by his persuasive tongue and accommodating manner. Under a system where the Organiser's office is determined by popular vote, this type of person has often been able to get himself voted in and the original Organiser voted out — merely because he is cleverer at the techniques of electioneering and not because he is better at the job. Very often it has been proved in the course of time that he is much poorer at the job — when it comes to practical work in the field, and as a result the branch built up by the previous Organiser has declined and fizzled out.

We do not intend to allow that situation to occur in our party and that is why local Organisers are always **appointed**, never elected. This is the best guarantee that the best person will be chosen.

Of course it is necessary that the Organiser have some good relationship with the members of the local unit; the Organiser's job would be impossible if this were not so.

But we must never allow a position to occur in which the need to please everybody became the overriding consideration in all decisions made. Such a position could occur if elections were shortly pending in which the Organiser had another candidate putting up for his or her job. Ability, not popularity, is the first quality we look for in a local leader. That is why we run the party in the way we do.

NO COMMITTEES

All that has been said so far in this section adds up to one thing: it means that people who join our party hoping to sit on some committee and, from their seat on that committee, pass judgement on this and that and in general exercise power without responsibility will be disappointed. Every person who joins the party and becomes involved in the work of their local branch or group will be expected to work **under** the appointed local Organiser and abide by that Organiser's authority in what they do. The Organiser will of course always be open to suggestions, but final right to decide will rest with that Organiser **alone**.

This may sometimes be difficult for some members to accept because sometimes the local Organiser invested with this authority may be very young.

In our party, however, youth is not a barrier to promotion. If a very young person is given the authority of local Organiser it is because that young person has taken some initiative to do something for the party in the area when others, perhaps older, have not taken that same initiative. He or she has, in other words, **given a lead** and at the same time been prepared to **take responsibility**. It is on this basis that they have earned their position, and that should be respected.

A sensible young Organiser will at all times be prepared to listen to the advice of older people, but as the Organiser personally is the one who bears the chief burden of running the unit, 'takes the can' for it — so to speak, and probably puts in the most work, the decision as to whether to act on such advice must rest with them.

These then are the principles on which our party is run at all levels. We hope that you will understand and accept such principles

Contd. on page 19

THE BANKRUPTCY CASE

GETTING THE RECORD STRAIGHT

Some of our readers will be aware that an article by Mr. Martin Webster has appeared in the National Front magazine Nationalism Today which purports to be an authoritative report on the circumstances leading to the threat of bankruptcy now facing the Editor of Spearhead, John Tyndall. The gist of the article is that Mr. Tyndall was to blame for the awarding of legal costs against him resulting in this threat of bankruptcy.

To analyse the Webster article fully would take much more space that we feel inclined to give it. In view of what has been written in these columns about its author, the vitriolic personal abuse which it heaps upon Mr. Tyndall neither surprises nor unduly concerns us. We might only make the general comment that the article is worth reading for the fact that it tells us much more about the state of mind of its writer than it does about the case with which it deals.

There are, however, certain allegations made by Mr. Webster concerning this case that are so wildly inaccurate and false that they must be corrected in the interests of truth.

Mr. Webster states that the decision to eject Mr. Jimmy Styles from the premises of Excalibur House in London, which led to the subsequent court action against Mr. Tyndall, was taken by Mr. Tyndall alone in pursuit of his belief that he was Chairman of the Board of NF Properties, the NF Trustee shareholders and the Committee of the Excalibur Club "all rolled into one!"

The true fact is that is that this decision was taken in accordance with a ruling of the party's Executive Council and subsequently approved by its Directorate and was based upon a decision of a disciplinary tribunal set up by the Directorate to suspend Mr. Styles from membership of the party following drunken and disorderly behaviour on the premises.

It is then implied that an injunction to give Styles access to the premises was broken solely by the personal decision of Mr. Tyndall during the Christmas period of 1979. Again this is incorrect. The decision to close the premises to all persons other than the security guard on duty was made by Mr. Richard Verrall, then the party's head of administration and responsible for the security of the building. This decision was then endorsed by the party's Executive Council and subsequently also by its National Directorate, with Mr. Webster being one of those voting in favour of that endorsement.

Mr. Tyndall has in his possession a signed affidavit by Mr. Verrall himself in confirmation of these facts. This affidavit can be inspected at any time.

Mr. Webster later in his article alleges that Mr. Tyndall incurred the severity of the court against him by his failure to attend court to hear the action brought against him by Styles and Co. for breach of the injunction, and instead embarking on a speaking tour of the South West of England in order to pursue a campaign of "Sack Webster/abolish the Directorate/appoint me as Leader."

This is the most fantastic distortion of the truth, as scores of party members in SW England will easily be able to testify. Mr. Tyndall had in fact some time previously been urged by South Western party officials to come to the area in order to prevent the massed defection of local members in protest against the scandal of Mr. Webster's homosexual activities. A date had been fixed for this visit before the date of the court hearing was known.

We were finally notified at very short notice that the court hearing was to be on the same date, and it was too late to alter the date of the South Western party meeting, which had been fixed for a location in Tintagel, Cornwall.

Mr. Tyndall thereupon telephoned the party's solicitor, Philip Gegan, and sought his advice as to whether it was essential that he attend court on the day. Mr. Gegan tendered the advice — bad advice, as it later turned out — that Mr. Tyndall's atten-

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BUILDING YOUR LOCAL BRANCH
(Contd. from page 17)

right at the start, for that is what a good member is expected to do — whether it be the role of that member to lead or to follow the lead of someone else.

We have one final piece of advice for the young person who wants to start a group in his or her area but may be a bit frightened of taking the responsibility of leadership. You may be such a person and your fear may be that you are too young to do the job, involving as that does leading others — some of them perhaps much older than you.

If you have such a fear, do not worry. You have already proved something before you start: **you** will have taken the initiative to contact us and to offer your services as a party activist. You will have done this ahead of other people in your locality. You will have already **given a lead.**

Do not therefore be timid and under-estimate the leadership qualities that reside in you. Start with that confidence that is born of the knowledge that you have been the **first to act.** As others join, they will respect you for this, and because of it you will have **our** confidence too and we will help you all the way.

NEW LEAFLETS

A brand new range of leaflets published by the British National Party is now available. These deal with the following themes:-

- Keep the Falklands British!
- Disarmament is treason
- Picture of race riot and caption: "We're DOING something about it"
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- Repatriation is the ONLY answer
- Little girl (1995) asking her father what he did during the Black invasion
- Facts about unemployment
- Unemployment isn't necessary — we only have it because the Government imports it.

All these leaflets have printed on the back a brief statement of the general policies of the BNP.

The leaflets cost £3.60 per 1,000 with postage at £1.57 per 1,000 and £2.10 per 2,000. They are obtainable with cash on order from: Box 115, Hove, E. Sussex BN3 3SB.

dance was not essential. On this advice, Mr. Tyndall went ahead with his previous plans to speak in Tintagel.

Mr. Tyndall's appearance at the Cornwall meeting was timely and it just prevented the threatened mass defection from the party — a defection from which Andrew Fountaine's 'Constitutional Movement' would probably have been the main beneficiary. It was made very clear to Mr. Tyndall at the meeting that those concerned would only stay in the party if the homosexuality scandal was quickly cleared up and the guilty persons thrown out. If any readers seek confirmation of what was said at this meeting, Mr. Tyndall can provide them with ample number of witnesses.

Mr. Philip Gegan, realising subsequently that he had made a grave mistake in the advice he gave to Mr. Tyndall, changed his story and blandly announced to the party's Directorate that he had advised Mr. Tyndall that he **should** attend court on the day in question. As to whose story in this matter is correct, we leave readers to decide for themselves on the basis of the question: is it seriously to be believed that Mr. Tyndall would have missed attending court had he been advised that it was necessary to do so — when the penalty for not heeding such advice could have been a term of imprisonment?

It was on the basis of Gegan's false testimony concerning his advice to Mr. Tyndall that the National Directorate decided to lumber him with that portion of the costs in the action resulting from the necessity to extend the court proceedings to a second day.

It is finally stated in Mr. Webster's article that ever since this time Mr. Tyndall has been devoting his life to precipitating the crash of the National Front. Wrong again. Mr. Tyndall and his associates were in fact devoted to trying to save the National Front for as long as there was a possibility that this could be achieved. By the end of 1981 it was quite clear that such a possibility no longer existed. In fact it has been the members of the National Directorate (or most of them) who have devoted themselves to precipitating the crash of the NF — the one undertaking they have performed with conspicuous success.

BOOKS OF OPPOSITION. Send SAE for list of rare and out-of-print nationalist books. Advertiser, c/o Devlon, Ilsington, Newton Abbot, Devon

Highly recommended TRADITIONAL BRITISH folk music LP, 'Cotswold Music' - Green Willow Band. Thoroughly entertaining album. £4.85 (U.K.) including postage - from: Music Society, 28 Cheviot Close, Quedgeley, Gloucester.

Read 'Hidden Gods', a new Odinist Booklet by John Yeowell. 75p post-free from 'Folk and Race', BCM-THULE, London WC1V 6XX.

LEAGUE REVIEW

For a new view on human affairs read *League Review*, journal of the League of St. George. This is a 24-page pictorial magazine costing 45p. Subscription rate is £5 for 8 issues (British Isles). For sample send 60p to: *League Review*, 9/11 Kensington High Street, London W8 5NP.

SPEARHEAD FUND

Spearhead, in this difficult period for British Nationalism, has only been kept alive by the loyalty of its most steadfast readers and by the generosity of particular supporters who have made sacrifices from out of their own pockets to help us continue in print.

Many former readers have felt unable to renew their subscriptions because of unemployment and the consequent need for financial economies. We have also had to sustain considerable losses in bulk sales as a result of the present division among British Nationalist groups.

These factors have made us all the more dependent upon the donations we can obtain from our small circle of committed loyalists. We can only ask that those in this circle maintain their contributions in the coming months and that others who have not previously donated beyond paying the bare price of their copies now try to do so. This is essential if we are to continue in publication.

We remind all those making financial donations that it is not our custom to send receipts automatically except for sums of £10 or over. This is in order to save the time of our office staff and economise on postage. If, however, any donor of less than £10 should desire confirmation that their donation has been received, would they please enclose an S.A.E. with the donation.

All contributions should be sent to *Spearhead*, 52 Westbourne Villas, Hove, Sussex.

BIG RALLY OCT. 16th

We take this opportunity to notify all readers of a big rally planned by the British National Party for the afternoon of Saturday, October 16th.

Followers of the party had previously been informed that a big party event would take place on a Saturday in October, but which Saturday precisely had not yet been fixed.

We hope that all party supporters will keep the date free and that party branches will begin **now** to make plans to bring travelling parties to the big event.

This is one of the two big party events of the year, the other being the march on April 24th. The rally will take place at a venue in **London** which for security reasons will not be disclosed until later.

YOUNG NATIONALIST

Read *Young Nationalist* the paper for youth published on behalf of the Youth Section of the British National Party. Send 20p for sample copy to: 16 Vale Lodge, Perry Vale, London S.E.23.

Our magazine, though it believes in racial differences, opposes race-hatred. All those who oppose multi-racialism should attack the politicians who promote it, not the immigrants, who are merely its victims.

LA LIBERTÉ: THE UGLY REALITY

(Contd. from page 11)

respondence course section of the French Ministry of Education. Thereafter, university authorities barred him from any classroom or lecture hall on the excuse that his teaching might provoke unrest and disorder. University authorities made not the slightest effort to protect him from daily phone and mail threats of physical harm against him and his family. To make things worse, Faurisson was informed in a letter from the Ministry of Education that he could not be employed in their correspondence school program because his academic level was much too high.

BANNED FROM TEACHING

For more than three years now, Professor Faurisson has been banned from any teaching post in France, though he is still on the French government payroll. He has been almost permanently entangled in judicial proceedings brought against him by various Jewish organizations. The media continue to vilify him, and he still receives anonymous phone calls and letters outlining in gory detail the way he and his wife are going to be killed or permanently disfigured.

Needless to say, the ceaseless legal hassles and the cataracts of libel and defamation have had serious consequences for his health. Last year he underwent medical treatment and is still not completely recovered.

The persecution of Faurisson has been so abominable that even a couple of liberals and one or two Jewish intellectuals have actually uttered a few words in his defense. Apparently some of his more perspicacious enemies fear that if the harassment of Faurisson gets much worse, the point may be reached where even the blind and the brainwashed will begin to understand that something is really rotten in the Fifth Republic. It is a difficult task to bury "dangerous thoughts" deep enough. Sooner or later the remains are likely to emit disturbing odors.

Nevertheless, the revenge-obsessed neurotics who run the Jewish organizations in France are not about to soften their attack. Never forget, never forgive, never forbear. Pile hate upon lies and barratry upon hate until the Juggernaut of repression, once set in motion, cannot be stopped. In the long term this frenetic overreaction may be the stupidest tactic the Faurisson silencers can adopt. Who knows but what an unauthentic Holocaust forced down the world's throat by a media gone berserk might not trigger in centuries to come an authentic Holocaust? It will be much too late for restitution to be made to those who have been executed, jailed, fined or had their lives destroyed for trying to unmask this chimerical crime. But perhaps not too late to make the great-grandchildren of the Holocaust pay for the sins of their hoax-happy great-grandfathers.

Meanwhile, in the short term, we who refuse to close our minds continue to serve life sentences in the maximum security mental prison in which we have been warehoused by those who know that the pen is mightier than the sword -- and that the poisoned pen is mightier than a thermonuclear warhead.

Reprinted with acknowledgements to INSTAURATION, Box 76, Cape Canaveral, Fl. 32920, U.S.A.

Find out about the British National Party

Send 20p for information pack.

To:
P.O. BOX 115
HOVE
E. SUSSEX BN3 3SB
(Tel. 0273 777540)

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